

856.9.7
5/17

THE
Antient Testimony
OF THE
PEOPLE
CALLED
QUAKERS,
R Friends - Sons - 7
REVIV'D.

By the Order and Approbation of
the YEARLY MEETING held
for the Province of *Pennsylvania* and
Jerseys. 1722. *R. Society of Friends*

PHILADELPHIA:

Printed by *Andrew Bradford* at the Sign
of the Bible in *Second-street.* 1723.

THE

OF THE

PEOPLE

CASES

ON ALKERS

REVISED

By the Hon. and Right Hon. the
JUDGES of the Supreme Court
of the Colony of New South Wales
and the Hon. the Attorney General
of the Colony of New South Wales
1855

PRINTED BY

JOHN BARNES, at the
PRINTING OFFICE, in
the City of Sydney, New South Wales

(3)

THE
Antient Testimony
OF THE
PEOPLE
CALLED
QUAKERS,
REVIV'D, &c.

Dear Friends,

HAVING lately by an *Introduction* to our *Book of Discipline*, given a short Hint how our respective Meetings, for Church-Affairs, do consist, and
A 2 by

by what Authority, and Example, they came at first to be instituted, we think well at this Time, for the further Information, and Encouragement, of our Youth, and others, whose Faces are turned towards Zion, to signify, that by living Experience, we find, and can with good Conscience declare and testify, that the same blessed holy Spirit which led us to believe and receive the Doctrines and Principles of Truth, (as they were declared by Christ and his Apostles in the holy Scriptures) did and now doth, lead us into the like holy Order and Government to be exercised among us, as it was amongst the primitive Christians, in Sanctification and Holiness.

The holy Spirit leads to good Order,

The Church defined.
1 Cor. 1.
2.

FOR the Church of God is Gathering of *them that are sanctified* by the Word of Truth, called *to be Saints*, who are Members of the Body, even the true Church, whereof Jesus Christ is the Head. But before any can come to be true

Members

Members of that Body, they must witness the fiery Baptism of the Holy Ghost, to initiate them into this true Church; and as they follow Christ, in the Regeneration, they will witness a Purity of Living, and be qualified to act and judge for him, who in dispensing his holy Spirit, doth in his infinite Wisdom, minister unto every Member a Measure thereof which operates diversly *for the edifying of the Body, there being some Apostles, some Teachers, some Pastors, some Elders, young Men and Babes; for all are not Apostles, Elders, nor Babes; yet all who are truly gathered are Members, and as such, have a Sense and Feeling of the Life of the Body flowing from the Head Jesus Christ. And whilst they remain in that Sense, acting with all Lowliness, Meekness, and long suffering, forbearing one another in Love, endeavouring to keep true Unity of the Spirit in the Bond of Peace, they will be indued with right Judgment, seasoned with pure*

A 3 Cha-

Fiery Baptism.

Mat. 19.
18.

Qualifies to act for God.

The Operation of the Spirit diversly.

Eph. 4.
11.
1 Cor. 12.
28.

Eph. 4. 2.

ver. 3. Charity, and perfect Love, which is the Bond of our holy Communion, and Church-Fellowship.

The Government of the Christian Church to be in perfect Unity.

New Jerusalem or Church of Christ.

Rev. 21. 2.

City

ver. 12.

The Wall and Foundations thereof.

ver. 14.

AND as we become thus initiated and qualified, we shall be enabled to maintain the holy Order and Government above-mention'd in perfect Unity; and according to the Degree of Faithfulness we are found in, shall more and more see *the holy City New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband*, and the River of Water of Life proceeding out of the Throne of God, and of the Lamb; which, being the true Church, *had a Wall great and high*, signifying the Excellency of God's Power encompassing those that are within this Church, and keeping out all that would invade or hurt it: *And this Wall had twelve Foundations, and on them the Names of the twelve Apostles of the Lamb*; which denotes that the Doctrines of the Apostles are to be embraced, and those that are not founded upon them

them to be rejected and shut out of this holy City which had but one Street, and that is the Way to the Tree of Life, where the true Members of the Church of Christ are travelling in the Unity of his blessed Spirit; and so they become of *Act. 4. 32.* *one Heart, and of one Soul*, as the Multitude of them that believed in the Apostle's Days were, in which precious Unity we shall feel the Life of Righteousness.

AND as we come to feel this *Glory of this spiritual Dispensation.* Life, and therein experience the Arisings of this glorious Day of Love and Light, with the Increase of this blessed Unity, we shall more and more witness the Glory of this spiritual Dispensation by knowing God's *Tabernacle with us*, and his *Rev. 21. 3.* dwelling in us, and the peaceable Government of the Lamb among us mysteriously signified by the descending of this holy City; and as we abide here, we shall with *John* see *Rev. 21. 1.* no more Sea, that is, we shall not *Against Division in the Church.* degenerate into that outrageous and

dividing Principle that has at Times prevailed in some that walked amongst us to manifest they were
 Rom. 12. 1. not of us; but shall present our Bodies a living Sacrifice, holy, acceptable unto God, which is our reasonable Service, and not be conformed to this World, but transformed by the renewing of our Mind, proving what is that good, acceptable, and perfect Will of God, and then none amongst us will think of himself more highly than he ought; but will think soberly according as God hath dealt to every Man the Measure of Faith.

ver. 6. FOR having Gifts differing, as Gifts differing. said the Apostle, according to the Grace that is given to us, whether Prophecy, we shall all prophesy according to the Proportion of Faith, or Ministry we shall all wait on our Ministry, or he that teacheth, on Teaching, or he that exhorteth, on Exhortation, he that giveth will do it with Simplicity, he that ruleth with Diligence, he that sheweth Mercy with Chearfulness; our Love will be without Dissimulation.

Rom. 12. 9.

simulation, abhorring that which is evil, cleaving to that which is good, kindly affectioned one towards another with brotherly Love, in Honour, ver. 10, preferring one another, not slothful ver. 11, in Business, but providing Things honest in the Sight of all Men, and yet have our Minds kept above the surfeiting Cares of the World, by being fervent in Spirit, serving the Lord, rejoycing in Hope, patient in Tribulation, continuing instant in Prayer, 12, distributing to the Necessity of 13, Saints, given to Hospitality, blessing 14 them which persecute us, and not curse.

WE shall also, be of the same Several Mind one towards another, affect- Duties. ing not high Things, but condescending to Men of low Estate; not Rom. 12. wise in our own Conceits; nor recom- 16 17. pence to any Man Evil for Evil, or 1 Pet. 3. Railing for Railing; but overcome 9. Evil with Good; and as much as li- Rom. 12. eth in us, live peaceably with all 18. Men, having the same Love, doing ver. 21. nothing thro' Strife or vain Glory, but

Phil. 2.2.
ver. 3.]

but in Lowliness of Mind, each esteeming the other better than themselves; the strongest and best gifted, not despising the meanest, nor they envying the strongest; but all in their respective Stations and Degrees will

Phil. 3.
16.

Charity in all its Branches to be maintained.

walk by the same Rule, be of one Accord, and mind the same Thing, heartily joining to maintain Charity in all its Branches, and carry on the Affairs of Truth in the Lamb-like Spirit to the Honour of God and Comfort one of another in him, and then we shall demonstrate that we

Eph. 4.
51.

Church-Fellowship.

experimentally know there is one Body, and one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and thro' all, and in us all.

Eph. 5.
9.
The Fruit of the Spirit.

BY all which, it is manifest that our Church-Fellowship stands in the Bond of Charity and true Unity of the holy Spirit, the Fruit whereof, as saith the Apostle, is in all Goodness, Righteousness and Truth, Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness, Temperance,

ance, against such there is no Law; Gal. 3. 22.
 for the Law is fulfilled in one Word, ver. 12.
 saith the same Apostle, even this, The Law fulfilled.

Thou shalt love thy Neighbour as thy self; which is that perfect Charity we speak of, and desire all may come unto, and be preserved in; so that God (who is Love) may take Delight in us, and make his Abode with us, and then shall we walk in Gal. 5. 16,
 the Spirit, and not fulfil the Lusts of 17.
 the Flesh, for the Flesh lusteth against the Spirit, and the Spirit against the Flesh.

THE Works of the Flesh are manifest (said the Apostle Paul to the Galatians) which are these, Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revelling and such like, and they that do such things shall not inherit the Kingdom of God. And the same Apostle, when he wrote to the Churches of Rome, Corinth, Ephesus, and Coloss, testifying

The Works
 of the
 Flesh.
 Gal. 5. 19

fying against the like Evils, and
 Eph. 5.4, against foolish Talking and Jestings, he
 5. added, that no Whoremonger, nor
 Col. 3. unclean Person, nor covetous Man
 5. who is an Idolater, hath any Inheri-
 tance in the Kingdom of Christ and
 Eph. 5.6. of God, for because of these Things
 7, 12. cometh the Wrath of God upon the
 Children of Disobedience: Be not
 therefore (said he) Partakers with
 them, and have no Fellowship with
 the unfruitful Works of Darkness,
 but rather reprove them.

Eph. 4. AND the same Apostle speaking
 19, of some who were past feeling, had
 given themselves over to Lascivious-
 ness to work all Uncleanness with
 20, Greediness: But ye, (said he to the
 Believers) have not so learned Christ:
 21, If so be, that ye have heard him,
 and have been taught by him as the
 22, Truth is in Jesus; that ye put off
 concerning the former Conversation
 the old Man which is corrupt, accor-
 23, ding to deceitful Lusts; and be re-
 newed in the Spirit of your Mind; and
 that ye put on the New Man, which
 after

after God is created in Righteousness
and true Holiness; wherefore putting
away Lying, speak every Man Truth
with his Neighbour; for we are
Members one of another: And after
he forbad them to be angry and give
Place to the Devil, he would have them
that stole, steal no more, and that no
corrupt Communication should proceed
out of their Mouth; but that which
is good to the Use of edifying, that it
might minister Grace to the Hearers,
and that all Bitterness and Wrath,
and Anger, and Clamour, and evil
speaking should be put away with all
Malice.

24,

25,

26,

27,

28,

29,

31.

AND the Apostle having testi- Rom. 1.
fied against those who were full of 29.

Envy, Murder, Debate, Deceit, Ma-
lignity, Whisperers, Backbiters, Ha- ver. 30.

ters of God, despightful, proud, Boa-
sters, Inventers of evil Things, diso-
bedient to Parents; without Under- ver. 31.

standing, Covenant-Breakers, with-
out natural Affection, implacable, un-
merciful, and such as held the Truth ver. 18.

in Unrighteousness, he saith, Know ye
not

1 Cor. 6. not that the unrighteous sh^d all not in-
 9. herit the Kingdom of God: Be not
 deceived, neither Fornicators, nor I-
 dolaters, nor Adulterers, nor Effeminate,
 nor Abusers of themselves
 10. with Mankind, nor Thieves, nor Co-
 vetous, nor Drunkards, nor Revilers,
 nor Extortioners, sh^d all inherit the
 11. Kingdom of God; and such were some
 of you; but ye are washed, but ye are
 sanctified, but ye are justified, in the
 Name of the Lord Jesus, and by the
 Spirit of our God. By this we may
 clearly understand, that the vilest
 of People, as they give Way to the
 Power and Word of Truth may be
 sanctified, and so become Members
 of the Church of Christ, which is
 great Encouragement for all to sub-
 mit themselves to the divine holy
 Hand that leads them to Repentance
 and Amendment of Life.

Apostates.

1 Tim. 1.

20.

2 Tim. 2.

17.

3-8.

4. 10.

BUT we may observe, that
 notwithstanding the many Cautions
 and repeated Advice of the Apo-
 stles, yet some in their Days, as in
 our Time, who professed the Truth,
 and

and seemed in Measure redeemed 3 John 1.
 out of the Evils of this World, fell ^{9.} Gal. 2. 4.
 into these and the like Enormities 1 Cor. 1.
 which the Apostles testified against; ^{12.}
 and some others who were then ga- ^{5. 1.}
 thered into the Belief of the Princi-
 ples and Doctrines of the Gospel of
 Christ, fell from those Principles as
 some have done in our Day; in
 which Cases such as stood firm in
 the Faith, had Power by the Spirit
 of God (after Christian Endeavours
 to convince and reclaim those Back-
 sliders) to exclude them from our
 spiritual Fellowship and Communi-
 on, as also the Privileges they had
 as Fellow-Members, which Power,
 we know by good Experience, con-
 tinues with us in carrying on the
 Discipline of the Church in the
 Spirit of Meekness.

THEREFORE, we say, as *Power in
 the Church
 to censure.*
 our Brethren have heretofore con-
 cluded, that where any in the Church
 of God pretending Conscience or
 Revelation, shall arise to teach and
 practise (however insignificant or
 small

small in themselves) whether Principles or Practice, yet if they be contrary to such as are already received as true, and confirmed by God's Spirit in the Hearts of his Saints; and that the introducing of these Things tend to bring Reproach upon the Truth, as such as are not edifying in themselves, and so stumble the weak; those who have a true and right Discerning, may in and by the Power of God authorising them (and no otherwise) condemn and judge such Things; and their so doing will be obligatory upon all the Members that have a true Sense, because they will see it to be so, and submit to it.

*Innovati-
ons.*

WHATSOEVER Innovation, Difference, or diverse Appearance, whether in Doctrine or Practice, proceedeth not from the pure Moving of the Spirit of God, or is not done out of pure Tenderness of Conscience, but either from that which being puffed up affecteth Singularity, and there-through would

be observed, commended and exalted, or from that which the Malignity of some Humours and natural Tempers, which will be contradicting without Cause, and secretly begetting Divisions, Animosities and Emulations, by which the Unity and unfeigned Love of the Brethren is lessen'd or rent, all Things proceeding from this Root and Spirit, however little they may be supposed to be of themselves, are to be guarded against, withstood and denied as hurtful to the true Church's Peace and Hindrance of the Prosperity of Truth.

AND now we come to take Notice of some Things that others professing Christianity, deem lawful, which are not so to us, as swearing and fighting, or going to War when required by lawful Authority. The first we testify against, because it is contrary to the express Command of our blessed Saviour, who said, *Swear not at all*; and the Apostle James writing to the

Things that some deem lawful, are not so to us. Swearing

Mat. 5:33

B

twelve

Jam. 5.
12.

twelve scatter'd Tribes, who, according to their Law, were to swear by the Lord, and perform their Oaths to him, saith, *But above all Things, my Brethren, swear not, neither by Heaven, neither by the Earth, nor by any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into Condemnation.* By this we believe, that all Oaths commanded or allowed by the *Mosaical* Law, which took their Beginning from Want of Truth and Faithfulness, as well as the Oaths of those Times, are totally abrogated, and instead thereof the speaking of Truth established; and we are greatly thankful to God that our Superiors in *Great Britain* have been pleased to grant Relief and Ease to us in that Point, and hope it will be a firm and renewed Obligation upon us to keep peaceable, faithful, harmless and honest towards all the Children of Men: And then we shall assuredly be preserved out of those Contentions, Fallacies, Strife and Perfidies
against

against which Oaths were at first introduced as a Remedy, and are still alledged to be a Security.

AND since we must not swear *Adminis-
tering
Oaths.* at all, we cannot administer Oaths to others, therefore let all of our Community who are or may be concerned as Magistrates, be tender of God's Honour in this Matter.

AND as for Wars and Fight- *Wars,* ings, they are altogether unlawful to us, because our Lord and Saviour Jesus Christ (who for the Excellency of his Government is called the Prince of Peace) in his blessed *Ista. 9. 6.* Sermon upon the Mount commanded that we should love our Enemies. *Mat. 5.
38.*

AND the Apostle Paul exhorts *Rom. 12.
19,
20.* not to *avenge our selves, but if our
Enemy hunger, we must feed him;
if he thirst give him Drink:* But it is evident, that War teacheth to *2 Cor. 10.
3.* hate, famish and destroy them. The same Apostle declares, that we war not after the Flesh, nor wrestle a- *Eph. 6.
12.* gainst *Flesh and Blood:* But outward War is according to the Flesh, and
B 2 against

against Flesh and Blood, for the shedding of the one, and destroying of the other. The same Apostle
 2Cor. 10. 4. saith further, *The Weapons of our Warfare are not carnal, but mighty thro' God*; so are not the Weapons of outward Warfare; and the Apo-
 Jam. 4. 1. stle James testifies, that *Wars and Fightings come from Lusts*, and those Lusts war in the Members of carnal Men: But such as have crucified the Flesh with its Affections and Lusts, cannot indulge them by waging War; nor can the Servants
 John 18. 36. of Christ fight, because his *Kingdom is not of this World*. So that when Peter used the Sword, his Lord and Master reprov'd him, saying, *Put up again thy Sword into his Place: for all they that take up the Sword shall perish with the Sword*. We are not without sorrowful Instances of some that have been educated in the peaceable Principle here asserted; and yet because so far degenerated from it as to use the Sword; and they perished by the
 SWORD

Sword; which is here mentioned only as a Warning to those who by pursuing the Vanity of their Minds, may happen to stray out of the pure Path of Peace, and fall into the like Inconveniencies.

BY all which it may appear, that Jesus Christ the Captain of our Salvation calls those that list themselves under his Banner, to bear his Cross, and abide in Humility, Patience, Simplicity and true Charity, and not any Ways indulge the least Thought of Revenge, or *rendering Evil for Evil, or Railing for Railing*; much less endeavour to advance themselves by the fraudulent Stratagems of War; but suffer true Love to take Place of Wrath, and Forgiveness to overcome Injury and Revenge; so the Lamb will be preserved before the Lion, and *the Lion resign to, and lie down with the Lamb.*

*Christ's
Banner,*

*Against
Revenge.
Rom. 12.
17.*

AND altho' these Testimonies of Christ and his Apostles are so clear against Wars and Fightings, yet our elder Brethren, and some of

*Sufferings
of Friends.*

us formerly, suffered much because we could not our selves bear Arms, nor send others in our Places, nor pay for buying of Drums and other military Attire, as also for not observing those Days which were appointed to crave a Blessing for Success to the Arms of the Nation where we lived, or to give Thanks for the Victories acquired by the Effusion of much Blood.

*Flattering
Titles,
Bowings,
&c.*

*Games,
&c.*

THERE are other Things, as giving flattering Titles, uncovering the Head, and cringing to Men, calling the Days and Months by the Heathen Names, and drinking one to another, drinking Healths, Riotings, Banquetings, and using Games, Sports, Plays, Revels, Comedies, and such like (which many of the Professors of Christianity allow) are not at all lawful to us, because they not only wast that Time which is lent us, and should be spent to the Honour of God, but also naturally draw Men from God's Fear and we know the Testimony of the Spirit

Spirit of Truth is against them, *R.B. 548.*
 and the inward Convictions of
 Light and Grace in our own Hearts,
 have prevailed upon us to lay them
 aside.

AND some called Christians a- *Sports,*
 bout the first coming forth of our *&c.*
 Friends, encouraged People to go *R.B. 549.*
 from their Worshipps to Gaming,
 Sportings, Musick, Dancing, Wrest-
 ling, running of Races, and the like,
 counting it not inconsistent with
 Religion so to do, which was so a-
 bominable in the Sight of God that
 he was pleased to raise a holy Zeal
 in our elder Brethren against those
 ungodly Practices, and against drink- *Drinking*
 ing Healths, Banquetings and rio- *Healths,*
 tous Living, which not only pro- *&c.*
 voke People to Excess of Eating,
 Drinking, Laughter, foolish Talk-
 ing, Jestings, and such like Things
 that are sinful, and in no wise be-
 coming the Solidity, Gravity and
 Sobriety which Men professing
 Christianity ought to be adorned
 with; but it is obvious, that such

as run into those Excesses, bring a Scorn and Slight upon their Profession, to the Grief of the honest hearted, and not only so, but they lay themselves open to commit all such Vices as the Devil may tempt them to.

*Scripture-
Language.*

AND our constant Testimony has been, and is against saying *TOU* to a single Person, not only because it is contrary to the true Propriety of Speech and Scripture-Language, but it gratifies that proud

Arrogance.

Haman-like Spirit which possesses the Heart of such who would arrogate to themselves the Homage and Reverence due to God, requiring to be addressed in such Language as they judge more honourable than that which they bestow upon the Almighty.

*Respect to
Men.*

AND because our ancient *Friends* and Elders in the Truth could not join with that Spirit, they suffered deeply for their innocent Testimony against it, and yet upon all Occasions shewed the decent Respect

due

due to Men and maintained in the
 Wisdom of God, the true Honour
 and Obedience due from Subjects to *Honour to
 Superiors.*
 their Prince, Inferiors to Superiors,
 from Children to Parents, and Ser-
 vants to Masters, whereby the mu-
 tual Relations betwixt those diffe-
 rent Ranks and Degrees of Men
 have been and are asserted and en-
 deavoured to be established after the
 Manner of our Saviour and his Ap-
 apostles were pleased to direct.

NOW before we go further,
 we think proper to give some Ac-
 counts of our Principles and Practi-
 ces concerning those mutual Relati-
 ons or Ranks of Men. And first of *of Kings
 and Ru-
 lers.*
 Kings, Rulers, and Magistrates, as *Rom. 13.*
 it is our Belief, that the Powers and *1.*
 Government we live under are of
 the Lord, so we acknowledge that
 Fidelity and Subjection is due to
 those who are in Authority over us,
 expecting only the Benefit of those
 good Laws which are deemed our
 Birthright as *English* Subjects, and
 not the Protection by Gun and
 Sword

Magistra-
cy.
Rom. 13.
2.
1 Tim. 5.
17.

Sword which others make the Terms of their Allegiance; and we faithfully own, that Magistracy is an Ordinance of God, and *those who rule well are worthy of double Honour*, and deserve to be really valued and much esteemed, not by giving them vain Appellations or flattering Titles, nor by bowing the Body, or uncovering the Head, nor by feigned Words called Complements; but by obeying their just and lawful Commands, wherein the true Honour and Subjection due to them doth chiefly consist.

Supplications for
Kings,
&c.

1 Tim. 2.
1.

AND it has been, and is our frequent Concern according to pure Leadings and Dictates of God's holy Spirit in our nearest Approaches to the Throne of his Grace to make *Supplication, Prayer, Intercession, and giving of Thanks for Kings, and all that are in Authority*: And we have not been wanting in our respective Places and Stations, to put People in Mind, as the Apostle exhorted, to be *subjected to Princes*

Tit. 3. 1.

palities

palities and Powers, to obey Magistrates, and submit to every Ordinance 1 Pet. 2, 13, 14. of Man for the Lord's Sake, whether it be to the King as supreme, or unto Governors as unto them that are sent by him for the Punishment of Evil-Doers, and Praise of them that do well; for so the Magistrates are Rom. 13. 4. Ministers of God to us for Good, bearing not the Sword in vain, being Revengers to execute Wrath upon him that doth Evil; and for this Cause pay we Tribute also, for they are God's Ministers attending continually on this very Thing.

YET when Laws and Statutes Laws against Conscience. were made, requiring certain Conformities which for Conscience Sake could not be comply'd with by our faithful Friends, some Magistrates, G. F. II. 291. instead of the Sword of Justice, took up the Sword of Persecution against them; nevertheless they did not resist, but patiently suffered the spoiling of their Goods, grievous Imprisonments, Scourging and Banishment from their tender Families, Friends

Friends and Relations, choosins, as
 the holy Apostles did in the like
 Case, to obey God rather than Men;
 for they could not but speak the
 Things which they had seen and heard;
 and for all this cruel Usage and
 Sufferings, they paid their Taxes
 and Tributes, rendring to Caesar the
 Things which were his, and to God
 the Things that were his; for so was
 the Will of God, that with well do-
 ing, they should put to Silence the
 Ignorance of foolish Men.

Distin- AND here it is necessary to di-
 guish from stinguish between the Laws or Sta-
 good Law. tutes which occasioned those Suf-

ferings, and the Law, which the A-
 postle said, is good if a Man use it
 lawfully, knowing this, that the Law
 is not made for the righteous Man,
 but for the lawless and disobedient,
 for the ungodly and for Sinners, for
 unholy and profane, for Murderers
 of Fathers, and Murderers of Mo-
 thers, for Man-slayers, for Whore-
 mongers, for them that defile them-
 selves with Mankind, for Men-steal-
 ers.

ers, for Liars, for perjured Persons,
and for any other Thing that is con-
trary to sound Doctrine.

Dear Friends,

IT is evident, that it was design-
ed by those Statutes, not only to
bring all to one Form of Worship
contrived by human Invention; but

Uniformi-
ty of Wor-
ship to hu-
mane Mi-
nistry.

also to establish a Ministry and Mi-
nisters called and ordained by Men,

R.B. 438;
439.

“ many of whom judged the Life,

“ Grace, and Spirit of God no essen-

“ tial Part of their Ministry, nor any

“ necessary Qualification of their

“ Ministers, which Judgment of

“ theirs being against the Law of

“ the Spirit of Life, and the divine

“ Institution of our Saviour's Spi-

“ ritual Worship, must needs be

“ contrary to sound Doctrine.

NEVERTHELESS to up-
hold their human Ministry, ample

Provision
for Mini-
sters.

Provision was made for Maintenance
of their Ministers; and to extort it
from such as could not for Consci-
ence Sake, own, hear, or receive
their

John 4.
23, 24.

The free
Ministry.

1 John 2:
20, 27.

1 Pet. 4.
10, 11.

their Ministry. But when it pleased God to discover to our Friends and Elders, that *they who worship the Father, must worship him in Spirit and in Truth*, and be brought to the true Unity thereof, and not into a meer outward Conformity, they were soon led to embrace the antient, holy, living and free Ministry, which at the breaking forth of this Day and Dispensation of the New Covenant, was plentifully bestowed upon Men and Women, who (having received the true Knowledge of Things Spiritual, and being in Measure purified and sanctified) were called, moved, and ordained to minister by the inward Power and Virtue of the Word of Life, feeling a peculiar Unction from the holy One, to prepare and supply them in the Work of this Ministry. And as every one had received the Gift, even so they ministered one to another as good Stewards of the manifold Grace of God; approving themselves in much Patience, in Afflictions;

afflictions, in Necessity, in Distress, in ^{2 Cor. 6.}
Stripes, in Imprisonments, &c. and ^{4.}
 as they freely received, they freely
 gave, seeking the Salvation of Souls,
 and keeping *the Gospel without* ^{1 Cor. 9.}
Charge; coveting no Man's Silver, ^{18.}
Gold, or Apparel. And this pure, ^{Acts 20.}
^{33.}
 free and living Ministry of the Word
 does in a good Degree (thro' the
 great loving Kindness of God) con-
 tinue amongst us hitherto.

BUT those Ministers ordained
 by Men are of a contrary Dispositi-
 on; for *they preach for Hire, and*
divine for Money, and look for their
Gain from their Quarter, and pre-
pare War against such as put not into
their Mouths; and so they have al-
 ways done. And because our Friends
 could not in good Conscience
 contribute to support their false
 Ministry, they stir'd up Persecu-
 tion, and turned the Magistrate's
 sword backward, and the Laws a-
 gainst the righteous, which was al-
 so contrary to sound Doctrine, as
 well as the true Use and End of
 good

*Ministers
 ordained
 by Men.*

Mich. 3.

*11.
 Is. 56. 11.*

Mich. 3. 5.

G. F. II.

*292.
 Persecuti-
 on.*

Royal
Law.
Jam. 2.
8.

John 4.
23, 24.

Phil. 1.
29.

Carnal
Sword
differs
from the
Sword of
Justice.

good Laws, and far from fulfilling the Royal Law according to the Scripture, which the Apostle *James* sums up in these Words, *Thou shalt love thy Neighbour as thy self*: Therefore, with what Justice could those Statutes be put in Execution against our Friends for their peaceable Meeting to worship God in Spirit and Truth, since our most holy Saviour and Bishop of Souls declared, that the *Father seeks such to worship him*. And for ever blessed and happy will they be who are found of him, and willingly submit to his Requirings, both to believe on him, and worship him in his own Spirit, as also conscientiously to suffer for his Name and Testimony.

SO, Dear Friends, having by the foregoing Hints briefly observed how the material or carnal Sword, invented by Men to execute their Wrath and Revenge upon their Fellow-Creatures, differs from the Sword of Justice ordained by God for Punishment of evil Doers.

and Praise of them that do well;
 as also having in Part shewed our
 Duty, to Kings and Rulers, we
 come now to treat of those Relati-
 ons between Children and Parents,
 Servants and Masters, whose res-
 pective Duties each to the other,
 are best expressed in the Apostle's
 Words, who said, *Children, obey*
your Parents in the Lord, for this
is right; Honour thy Father and
Mother, (which is the first Com-
mandment with Promise) that it may
be well with thee, and thou may'st
live long in the Earth.

*Duties of
 Children
 and Pa-
 rents.
 Eph. 6. 1.
 Col. 3.
 20.*

AND ye Fathers, provoke not
 your Children to Wrath, lest they be
 discouraged; but bring them up in
 the Nurture and Admonition of the
 Lord.

*Parents
 to Chil-
 dren.
 Eph. 6. 4.
 Col. 3. 21.*

SERVANTS, be obedient to
 them that are your Masters according
 to the Flesh, with Fear and Tremb-
 ling, in Singleness of your Hearts as
 to Christ, not with Eye-Service,
 as Men-Pleasers, but as the Servants
 of Christ, doing the Will of God from
 the

*Duty of
 Servants
 to Ma-
 sters.
 Eph. 6.*

the Heart, with good Will, doing Service as to the Lord, and not to Men; knowing that whatsoever good Things any Man doth, the same shall he receive of the Lord, whether he be bond or free: But he that doth Wrong, shall receive for the Wrong which he hath done; and there is no Respect of Persons. Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed. And they that have believing Masters let them not despise them because they are Brethren; but rather do them Service, because they are faithful and beloved, Partakers of the Benefits. Exhort Servants to be obedient unto their own Masters, and to please the Lord well in all Things, not answering again, or Gainsaying; not purloining; but showing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all Things. And the Apostle Peter bids Servants be subject to their own Masters, with

Col. 3. 5

1 Tim. 6.
1, 2Tit. 2
9, 10.

1 Pet. 2.

18.

Fe

Fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if a Man for Conscience towards God endure Grief, suffering wrongfully.

ver. 19.

MASTERS, give unto your Servants that which is just and equal, knowing also that ye have a Master in Heaven, neither is there Respect of Persons with him.

Col. 4. 1.

Eph. 6. 9.

AND as the good Apostles were moved in their Day, by the Lord's holy Spirit thus to exhort, so in a Measure of the same Spirit, our Friends and Brethren have in this Day been concerned to desire that Parents might be exemplary to their Children in Conversation, and in keeping out of the vain Fashions, Customs and Pride of the World, they adorning themselves modestly, and in Plainness, observing the Scripture-Language, wherein is true Propriety of Speech: And that a godly Care and Concern should be upon the Minds of all Parents to watch over their Children with Supplication.

Exhortations to Parents, and Children.

tion to the Lord, that they be not drawn away from the Innocency, Simplicity, and Plainness of the Way of Truth, and in a Sense thereof to reach the Witness in them, that so they might feel in their own Spirit a Degree of Fear and Reverence towards God instructing them to follow his Council and obey his Voice; and as the Tribes of *Israel* were required of God to teach his Precepts diligently unto their Children, and talk of them when they sat in their Houses, and walked by the Way, and when they laid down, and when they ris'd up, so should Parents be concerned to acquaint their Children how the Lord led them from one Degree of Faithfulness to another, in a Denial of the World's corrupt Ways, Language and Customs. But if Children reject their Parents or Guardians Advice, and prove refractory, they are to acquaint the proper Meeting therewith, in Order to have further Advice and Assistance for reclaiming such Children.

Deut. 6. 7.

Refractory Children.
Epistle
1694.

A N

AND that all Parents be watch-^{Parents}
ful over their Children, and care-^{not to suf-}
ful not to suffer them to get into ^{fer Pride}
Pride and Excess, but to keep them ^{in their}
to that decent Plainness which be-
comes the People of God; that the
Sin of the Children may not be up-
on their Parents, nor they exposed
to Ruin by their Parents Neglect,
or evil Example in Word or Deed.

AND our Advice is, that all ^{Children}
Friends Children have so much ^{to have}
Learning as to read the holy Scrip-
tures and other *English* Books, and
to write and cast Accompts so far as
to understand some necessary Rules
in *Arithmetick*, and for that End let
the Rich help the Poor.

AND that Friends of all De-^{Children}
grees take due Care to bring up ^{to have}
their Children to some useful and ^{Trades.}
necessary Employment, that they
may not spend their precious Time
in Idleness, which is of evil Exam-
ple, and tends much to their Hurt.

AND that it is a very evil ^{Not to}
thing for Children to answer ^{answer}
their ^{forwardly.}

their Parents crossly or frowardly; but if they think amiss of what is proposed or said, they should answer soberly and dutifully; for Parents are to be regarded and obeyed next to God, and if Parents become poor or helpless, their Children ought according to their Abilities to relieve and help them.

Ordinance
of Mar-
riage.

IN the next Place, we are to shew what our Principles are concerning that holy Ordinance of Marriage, which may be reduced to these three Particulars.

FIRST we ought not to marry with those who are out of the Belief and Profession of the blessed *Truth as it is in Jesus*, or being of another Judgment or Fellowship or pretending to the Truth, or making Profession thereof, walk not in some good Degree answerable thereunto.

SECONDLY, we ought not to marry by the Priests, who take upon them to join People in Marriage without any Command from

the Law of God, or Precedent, or Example from the holy Scripture for so doing.

THIRDLY, We ought not to suffer such kind of Marriages to pass among us, which as to the Degrees of Consanguinity, Affinity, or which by Reason of Precontract or otherwise, are in themselves unlawful, or from which they may be any just Reflection cast upon our Way.

AS to the first, we say, that if such as make Profession with us, and believe in the Light, and own the Doctrines and Principles of Truth, concerning the Spiritual Appearance and Manifestation of our Lord and Saviour Jesus Christ, should marry with such as do not so profess and believe, or with such as profess the Truth, and walk not in some good Degree answerable thereunto, we cannot have Unity with such Marriages.

*Against
a mingling
with those
of different
Persuasion.*

But if any should think it strange that we dislike joining in Marriage

R.B. 210.
Mixt
Mar-
riages an
unequal
Yoking.

with those that are not of our Profession, tho' some of them may otherwise be of a civil Deportment, we can say from the Testimony of the Spirit of God in our Hearts, that such mixing in Marriages is an unequal Yoking, and ought not to be suffered amongst us: And if any should think it lawful, yet some know by Experience, that it has not been expedient, but very hurtful, and of ill Consequence to the Parties, as well as a Grief to their honest Friends and Relations, and frequently ends in Woe and Ruin of themselves and their Children.

Gen. 24.
4.
26. 35.
28. 1, 2.
Neh. 13.
23.

AND we find that the Judgment of Truth in the Patriarchs and Prophets was against mixt Marriages in their Time, because of the dangerous Effects which attended them, in drawing God's peculiar People into corrupt Language, Heathenish Customs, gross Idolatry, and at Length into a total Separation from the holy Sanctuary, and Protection of the Almighty.

AS

AS to the Second concerning *Against the Priests, usurped Authority to marry.*
 the Priests assuming Authority to marry, our concurrent Testimony with all our faithful Brethren and Elders, is, and has been, against that Usurpation which seems to be *R.B. 211:*
 an Invention to get Money. And they themselves have confessed, that it is no Part of the Essence of a Marriage: But it is most evident to us, that (after the Consent of Parents or Guardians and Relations is *Mutual Promise, &c. a good Marriage.*
 had, and other due and orderly Proceedings are made, according to the Rules and Discipline of our religious Society) the mutual Promise and Agreement of the Parties before Witnesses in our Meetings appointed for such Solemnities, *a-6 Mod.*
 amounts to an actual Marriage, which *155.*
 the Law cannot make void, nor the *3 Lev. 376.*
 Parties themselves dissolve by Release, or other mutual Agreement.

DIVERS Instances might be *Marriages good in Law, tho' not solemniz'd by Priests.*
 brought where Marriages have been
 adjudged good in Law, tho' they
 were not solemniz'd by Priests,
 for Priests.

for Brevity we omit; and shall only mention a Cause which our honourable Friend and elder Brother *George Fox* in his *Journal*, p. 249. said was tried in the Assizes at *Nottingham* in the Year 1661. The Case was thus; Some Years before, two *Friends* were married among *Friends*, and lived together as Man and Wife about two Years; then the Man died, leaving his Wife with Child, and an Estate in Copy-hold-Lands: When the Woman was delivered, the Jury presented the Child Heir, who was accordingly admitted; afterwards one that was near of Kin to the Child's Father brought that Suit, thereby intending to deprive the Child of the Inheritance; and to effect this, he would prove the Child illegitimate, alledging the Marriage was not according to Law. After the Council on both Sides had done pleading, Judge *Archer* directed the Jury to find the Child Heir, which they did accordingly.

A Law-
Case.
See Hale's
Life by
Bp. Bur-
ner, p. 73,
74.

No Fa-
vour of
Quakers.

BY

BY this we may understand, *Our Method of marrying.*
 how far we are justified in the Method of consummating our Marriages by mutual Promises, which are made with much Awe and Reverence, in the Presence and Audience of God's People, at their religious Assemblies. But it is to be understood, that tho' we are present at such Solemnities, yet we marry none, but are Witnesses thereunto, as any other Spectators may be. *We marry none.*

We thus enlarge upon this Head, *Suggestion against our Marriages cleared.*
 that none may be imposed upon by those who insinuate, that such as are not marry'd by a Priest, their Children will be deemed illegitimate; for some pretending to be of us, believed those false Suggestions, *G. F. Ep. 278.*
 or made Use of them to colour their selfish Views, and sinister Ends, and so far renounced the Testimony of Truth as to be married by Priests. Therefore let such weak ignoble Spirits, with all those that promote, *Promoters of marrying by Priests to be censured.*
 or are present at any such Marriages, be dealt with, and brought to

to repent of their Out-goings, or be censured for the same.

*Mar-
riages
with Per-
sons pre-
engaged,
or of too
near a Kin
not to be
allow'd.*

AS to the third and last Particular, it is our Sense and Judgment, that none amongst us move or proceed, in Order to marry with such as are pre-engaged or contracted to others, before they are duly discharged or released of that Pre-engagement, and that no such Procedure be made by such as are within the Degrees of Consanguinity or Affinity, being not allowed by us, or prohibited by the Laws and Usages of *England*.

*Mar-
riages by
Priests or
others not
supposed
void.*

WE do not in the least suppose, by what we object against marrying by the Priest, or others differing from our Way, as if their Marriages were void; neither do we take upon us to hinder any to marry otherwise than by tenderly advising such as are like to go contrary to our Discipline, and if they reject our Advice, we refuse to be Witnesses and Concurrers with them, and if they go right, and make regular Steps in
their

their Procedure, to the Satisfaction of the Meetings whereto they belong, we allow them to consummate their Marriages according to the good Order and Method which our Fathers and Elders in the Truth, did at first establish in the Wisdom and Power of God.

AND it has been a constant Rule since Discipline was first set up amongst Friends, that all their Marriages should be laid before the Mens and Womens Meetings who were to take Care that such as come before them were clear from all other Persons on that Account; and that no Man should speak to a Woman, in Order to Marriage before he had the Consent of his own Parents or Guardians, and then spoken to her Father and Mother, and had their Consent; and if she had no Parents alive, but Guardians or Trustees, then to speak to them and have their Consent, and proceed accordingly; and we find the Reason of this was, for that some for-

*Our Mar-
riages to
pass the
Men and
Womens
Meetings.
G. F. Ep.
282.*

Id. 260.

formerly did speak neither to Father nor Mother, till they had drawn out and entangled the Affections of the Daughter, and that brought great Troubles and Discontents upon the Parent, and amongst Friends. And therefore this was to be enquired into in the Mens and Womens Meetings, where the Marriages were to be spoken of; and so it is, or ought to be amongst us, and if Parents or Guardians have once consented or approved of such Addresses, they ought not to retract the same without giving such Reasons as in the Judgment of the Monthly Meeting, whereto they belong, shall be sufficient for so doing.

Consent given not to be retraced without Cause.

A N D where Men and Women draw out the Affections one of another, and after a while go to others, and then do the like, this ought to be censured as a scandalous Practice.

G. F. Ep. 281.

A N D it hath been the early Care, and is the decent Practice amongst Friends, not to consummate Second Marriages sooner than a Year

Second Marriages.

Year

Year after the Death of Husband
or Wife. And that before Wi- *Provision*
dows are allowed to marry, Care *for Chil-*
should be taken that Provision be *dren by*
made for their Children by former *former*
Husbands, as Occasion may require. *Husbands.*

Dear Friends, We do not pre- *Superfici-*
scribe these Rules, as thinking a *al. Com-*
bare superficial Compliance with *pliance.*
them to be sufficient, for we know
a formal Hypocrite may go far that *Hypo-*
Way, and not discover himself till *crites.*
his Turn is served. Therefore our
Desires are, that in this important
Affair of Marriage a godly Care *A godly*
may come upon all such as may be *Care to*
concerned therein, as it has been and *know a*
is upon the Faithful to know their *Spiritual*
Hearts and Spirits truly and sincere- *Joining in*
ly given up in Chastity and Purity *Marriage.*
of Love one towards another, with
a free Resignation to the Will of
God, and holy Resolutions to serve,
obey, and follow him thro' the va-
rious Exercises, Difficulties and
Trials which may attend them in
a married State, and as they stand
in his Council, they come to know

a holy joining in Spirit, and the Blessing from above to descend upon them in their Undertaking; and when they come to enter into the Marriage-Covenant, they will according to their Growth in the blessed Truth, be sensible of God's heavenly and Spiritual Joyning; this is the honourable Marriage that is sanctified by the Spirit of God, and owned by his People.

*Duty of
Husbands
to Wives.*

Mat. 19.

6.

Eph. 5.

33.

ver. 25.

Col. 3. 19.

Eph. 5.

75.

AND when Man and Wife are thus joined together, let no Man put them asunder; but let the Husband love his Wife even as himself, and as Christ loved the Church, and not be bitter against her, and let the Wife reverence her Husband, and submit and be subject unto him as is fit in the Lord.

THUS far we think proper at present, to collect and lay down our Principles and Practice, in Order to be published for the Help and Service of the Youth and weak among our selves, and for the Information and Satisfaction of others.

*Signed in and by Order of the
Said Meeting this 19th Day
of the 7th Mo. 1722. by*

Samuel Preston

f-
on
nd
he
c-
he
l's
g;
nat
od,

are
put
and
l as
be
re-
and
ord.
at
our
r to
Ser-
ong
tion

eston